

ZAKAT YEAR 11

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Abbreviations: -

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

The Zakat:

Someone asked from Amir-ul-Momineen^{asws1}: 'Mola, What is the true meaning of "Eman"? Mola Ali^{asws} replied: 'Eman is: believing from the depth of heart, reciting from the tongue and demonstrating from acts.' So all acts of worship have a direct link with the Eman and it is important to understand the essence of our practices. As, Amir-ul-Momineen^{asws} highlighted the implicit meanings of 'Salat, Soam, Zakat and Hajj'² in the following sermon:

'He who accepts my Wilayah superficially (without having a firm believe), has little reward for his deeds. O Salmán! The faith (Eman) of a believer will not attain the level of perfection unless and until he would recognise me as a Noor. When someone knows me as Noor, only then he would truly attain faith; he is the one whose heart has been tested with the true faith, whose chest (self) is dilated in true Islám and whose faith is based on discernment. Thus, he becomes a devout scholar (Arif) and content of his deen. But the one who fell short of this understanding -- he will be a doubter, immersed in disbelief.

O Salmán! and O Jandáb! In true sense, recognition of myself as a Noor is the acceptance of Allah^{azwj}, and recognition and knowledge of Allah^{azwj} is indeed my appreciation; this is the meanings of sincere devotion. Mankind was ordered by Allah^{azwj} to seek nothing but to admit His Touheed (Oneness). And all were commanded to worship none but One Allah^{azwj}. And they have been commanded no more than this: "To worship Allah^{azwj}, offering Him sincere devotion, being true (in faith), to establish regular prayer; and to practice regular charity; and that is the religion, the right and straight path.

"Worshipping Allah^{azwj}" is believing in 'Touheed'. "Sincere devotion" And "being true in faith" is the confession of the Prophet-hood of the Prophet Allah^{azwj}. 'Aqimu Salat' (Establishing Prayer) is my 'guardianship and friendship'. He who pledges devotion and friendship unto myself has truly established the obligatory prayers (salat). Yet, this matter is hard, exceedingly hard! "Ataitu Zakat" in the above verse is confession to the status and virtues of our Imámate. All this is the true religion. The Holy Quran has testified that true Faith is the recognition of 'Touheed' and confession to both the Prophet and the Imámate. Thus he who acts on these believes and achieves the essence of 'Deen'.'

It is narrated in a hadith from Imam Jafar-e-Sadiq^{asws} that Amir-ul-Momineen^{asws} said: 'You purify your wealth by giving out Zakat.' Similarly, the meaning of 'Ana Zakat-ul-Momin' is to purify your 'Eman' by negating the status of 'Abdawat³ for us' and not ascribing the attributes of 'Rubiwat⁴ for us.'⁵

¹ Ainn-ul Hayat, Mohammed Baqir Majlisi, Chapter 7.

² Nehjul Asrar, Serman of 'Marfat-e-Noorania.

³ Bashiriat, being a human being

⁴ Sustenance provider, reflection of Allah^{azwj}.

⁵ Tawil-ul Anwar, a book by Mehdi Bahr-ul-Ullum.

Importance of Zakat (Welfare Tax) from Holy Quran:

(Allah^{azwj} Says in the Holy Quran): ***Keep up prayers, pay the welfare tax and worship along with those who bow their heads.***⁶

Warning for those who refuse to pay Zakat (Welfare Tax)

It will be too bad for the praying ones who are ignorant of their [true] Salat and who aim to be noticed while they hold back contributions⁷.

It is narrated from Rasool Allah^{saww}⁸: ‘Be aware, the meaning of “Maoon” in this verse is Zakat.’ He^{saww} then said: ‘I confirm by that Who Holds Muhammad^{saww}’s’ life, no one will ever hold back Zakat from Allah^{azwj} except those who worship Allah^{azwj} along with it (wealth)⁹, as Allah^{azwj} Says in Quran curse be upon those “Mushraqueen” (polytheists) who do not pay welfare tax.’

Imam Muhammad Baqir^{asws} says¹⁰: ‘Allah^{azwj} has linked together the obligation of Salat with Zakat, as Allah^{azwj} Says: “Offer your prayers, and pay the welfare tax.” Therefore, whoever offered prayers without paying welfare tax, in fact did not offer his prayers (in the first place).’

Abu Basir has narrated from Imam Jafar-e-Sadiq^{asws} that the Imam^{asws} referred from Rasool Allah^{saww} that ‘whoever holds back the welfare tax (the Zakat) is ‘the cursed one’.¹¹

How Much is Welfare Tax (Zakat)?

Imam Raza^{asws} said it was asked from Hazrat Abu Abdullah^{asws}: ‘Why has Allah^{azwj} made a portion of 25 out of 1000 to be the welfare tax, why not 30 parts instead?’ The Imam^{asws} replied: ‘Allah^{azwj} has made 25 parts (out of 1000) as it is sufficient for the ‘poor’. Alas! People would recognise the importance of paying their portion of the welfare tax for the sake of the deserving ones.’¹²

⁶ Chapter 1, The Cow, Verse 43

⁷ Almsgiving 107:4-7

⁸ Mustadraq, vol., 7, pp. 24

⁹ An act of Shirk

¹⁰ Al Kafi, vol, 3, pp. 506, chapter of Zakat.

¹¹ Al Kafi, vol, 3, pp. 3, chapter of Zakat.

¹² Al Kafi, vol, 3, chapter 3, hadith 1.

In another tradition from Imam Jafar-e-Sadiq^{asws}, someone asked 'why welfare tax is 25 parts out of 1,000 and not any less or more'. The Imam^{asws} replied: 'Allah^{azwj} has created various people, among tall, short, rich, poor, and out of 1,000 inhabitants, Allah^{azwj} made 25 underprivileged. If, He^{azwj} would have known they are less in number (than 25), He^{azwj} would have created more of them (more poor to make them 25 poor for 1000 well-off), as He^{azwj} is their creator and is fully aware of their affairs.'¹³

To Whom should Welfare Tax be Given?

Zarah and Muslim asked Imam Jafar-e-Sadiq^{asws}: 'Please guide us regarding Allah^{azwj}'s instructions in the Verse of Repentance: "Alms are to be offered to 'Faqir and Masqeen'¹⁴, one's servants, handicapped people (or those lacking religious understanding), in order to free a slave, to settle debts, to assist in struggles/causes in the way of Allah^{azwj}, and deserving foreigners." Shall we give to all of them even if they do not recognise the true essence of Islam?'¹⁵ Imam^{asws} replied: '(An) Imam^{asws} (a Just person) would give to all of those who would recognise his rights.' They asked again whether to do so even if they do not understand Imam^{asws}'s true rights.

The Imam^{asws} replied: 'Yes, if only those who fully recognise our^{asws} rights are entitled for welfare tax (Zakat) then it will be impossible to find enough of them. Those who do not fully recognise Imam^{asws}, are included so that people are inclined toward religion and they embrace its true teachings. However, you and your companions should only give your Zakat to those who know our^{asws} rights.' The Imam^{asws} also said: 'if you know the amount you are offering (to a momin) is not enough then increase it, although this is not obligatory, but this will help them in their hardship.'¹⁶

Someone asked from Imam Abu Abdullah^{asws}: 'How about if someone pays his Zakat to a person with the assumption that he is poor but later on it turns out that he was wealthy?' Imam^{asws} replied: 'This Zakat is not good enough.'¹⁷

The Imam^{asws} said: 'Allah^{azwj} has Distributed wealth in such a way that it should be shared by the rich as well as the poor. It is therefore the responsibility of the wealthy to avoid sharing it with anyone else except the poor folks.'

¹³ Al Kafi, vol, 3, chapter 3, hadith 3.

¹⁴ Imam Jafar-e-Sadiq^{asws} said 'Faqir' is that person who would not turn to people for help whereas 'Masqeen' would be that who would ask people to find him work for his living. Al-Kafi, vol, 3, chapter 1, hadith 16.

¹⁵ Maurafat,

¹⁶ Al Kafi, vol, 3, chapter 1, hadith 1.

¹⁷ Al Kafi, vol, 3, chapter 27, hadith 1.

What about the Zakat which is Given to anyone Other than a 'Momin'?

It has been narrated by the 5th and 6th Imams (Imams Abu Abdullah^{asws} and Abu Jafar^{asws}) that a person who was practising wrong religious beliefs (various sects in Islam, for example Kharji, marjia, Usmania, Qadria), but later repented and embraced the true religion to become a 'Momin'¹⁸, has no need to repeat his previous 'Salat, Soam (roza) and Hajj' but still needs to pay his Zakat as he had given it to non-deserving people (non-momin), and its correct distribution would mean to give it to those who follow our Wilayah¹⁹.

In another tradition, it was asked from our Imam^{asws} that an 'Arif' (momin) paid his Zakat to a person for a long time which turned out to be non-eligible, shall he pay it again, to which replied the Imam^{asws}: 'Yes.'²⁰

It is also narrated by Zarah, that if one made extensive efforts (to find a momin) and then had paid Zakat, then it's not obligatory on him to pay it again on that money.

Someone asked from Imam Raza^{asws} regarding Zakat: 'Can I pay Zakat to those who do not recognise your^{asws} rights?' Imam^{asws} replied: 'neither Zakat nor Zakat Fitra.'²¹

Welfare Tax should not be Given to Syed?

Sheikh Kulani^{ra} narrates through a chain of narrators, including Ayas bin Qasim, who narrates from Hazrat Imam Jafar-e-Sadiq^{asws} that a few people from Bani Hashim came to Rasool Allah^{saww} and said: 'We may be given the responsibility of collecting Zakat on animals and we may be given the share from general public funds (of collected Zakat) as we need this more than anyone else.' Rasool Allah^{saww} replied: 'O sons of Abu Muttalib^{asws}/Hashim! Charity (Zakat) is not permissible for you and me; I have been given the rights of intercession. Would you ever consider me giving anyone else priority over you?'²²

¹⁸ Mola Ali^{asws} and Masomeen^{asws}'s Wilayat.

¹⁹ Al Kafi, vol, 3, chapter 28, hadith 1.

²⁰ Al Kafi, vol, 3, chapter 28, hadith 2.

²¹ Al Kafi, vol, 3, chapter 28, hadith 6.

²² Wasail-ul-Shia, vol. Zakat, chapter 29, Hadith 1

Two Types of Zakat.

It is narrated that someone asked from Imam Abu Abdullah^{asws} (6th Imam) about the Zakat, and the Imam^{asws} asked: 'Do you want to know about the explicit one or the implicit Zakat?' He replied both, so the Imam^{asws} said: '25 portions out of 1000 is the explicit Zakat whereas the implicit Zakat is in that when you fulfil the requirement of your brother when he turns to you for a helping hand.'²³

How to Distribute Zakat?

A companion of Imam Abu Abdullah^{asws} asked the meaning of a Quranic Verse, 'Alms are for 'Fuqara and Masaqeen'. The Imam^{asws} replied: 'Fuqara are those who would not ask people for help whereas Masaqeen are those who ask for help in finding them work and struggle to make both ends meet. There is also a third kind, 'Baias', who are more interested in begging. Thus, what Allah^{azwj} has made compulsory onto you (Zakat), it is better to pay it openly rather than discretely. However, if you want to give away something with the purpose of pleasing your Lord^{azwj}, (a non-obligatory donation) then it is better not to reveal it. But for Zakat, it is far better to announce its distribution.'²⁴

How to Prioritise the Zakat Eligibility?

Someone enquired from Imam Abu Jafar^{asws}: 'Sometimes I distribute Zakat among my companions and I know them well. How shall I allocate (funds) amongst them?' The Imam^{asws} replied: 'Give priority to those who have migrated for the sake of deen, followed by those who have more wisdom and then those who have more knowledge of religion'²⁵. In another tradition, the Imam^{asws} replied: 'preference should be given to those who does not ask for Zakat over those who would do so.'

It is also narrated from Imam Jafar-e-Sadiq^{asws} that when Allah^{azwj} made zakat haraam on us^{asws} (the relatives of Rasool Allah^{saww} - Ahl Al-Bayt^{asws}) Allah^{azwj} then made 'Khums' exclusively permissible for us^{asws}, therefore Zakat (Sadqa) is forbidden on us^{asws} instead Khums is our^{asws} obligatory right and 'gifts' are also permissible for us²⁶.

²³ Al Kafi, vol, 3, chapter 1, hadith 13.

²⁴ Al Kafi, vol, 3, chapter 1, hadith 16.

²⁵ Al Kafi, vol, 3, chapter 32, hadith 1.

²⁶ Wasail-ul-Shia, Zakat, chapter 29, Hadith 7.

Zakat is Payable on What?

The items on which Zakat is payable is extremely complicated but we will try to explain it through the traditions of Masomeen^{asws}:

Shuaib reports from Imam Jafar-e-Sadiq^{asws} that the Imam^{asws} said: 'Pay Zakat on everything which brings in wealth but exclude everything which you are offered as an inheritance or a gift.'

Someone asked Abu Abdullah^{asws} regarding the Zakat on agricultural yields, and the Imam^{asws} replied: 'Wheat, corn, barley, rice, washed (without skin) barley, brown/red lentils, sesame seeds, and those which are similar to these can be included.'

In another tradition, Imam Abu Abdullah^{asws} said: 'Those agricultural based products which are weighed and their weight would reach 'Aousak²⁷', you pay Zakat on,' and Rasool Allah^{saww} has asked to give Zakat on everything, which grows from soil, except those green products which would go off within days²⁸.

Hamad Aisa has narrated from Hazrat Imam Musa Kazim^{asws} that the Imam^{asws} said: 'Regarding those lands which are acquired as a result of war, and crops are irrigated through either rain or natural flow of water stream, then 1/10 should be given as Zakat as compared with 1/20 Zakat from that crop yield which was irrigated from water extracted from a well²⁹.'

It is narrated from Imam Abu Abdullah^{asws} and Imam Abu Jafar^{asws} that Allah^{azwj} has made Zakat compulsory (on all Muslims) on your 'valuables similar to the offering of the Salat³⁰', the tradition of the Rasool Allah^{saww} is that Zakat is payable on nine things, the others are forgiven, the former include gold, silver, camel, cow, sheep, wheat, barley, dried dates and dried grapes³¹. In another tradition, it is narrated that Younis (one of the tradition narrators)³² said the meanings of 'the others are forgiven' is that in the beginning, prayers were only two-rakat, and were later increased further by seven-rakat. Similarly, Zakat initially was on nine things - later all other valuables were made inclusive.

Someone asked from Abu Abdullah^{asws}: 'I am a goldsmith and create ornaments by my own hands and as a result I gather coins of fives and tens. Is Zakat payable on them?' The Imam^{asws} replied: 'when you collect 200 'Dirhams'³³ and keep them for a year then Zakat becomes obligatory³⁴.'

²⁷ A weigh stone used in that time, for today's conversion, please see Appendix I.

²⁸ Al Kafi, vol, 3, chapter 5, hadith 2.

²⁹ Hadith, 3, Al Kafi, Wasail ul Shia, pp. 118,

³⁰ Amwal

³¹ Al Kafi, vol, 3, chapter 4, hadith 1.

³² Al Kafi, vol, 3, chapter 4, hadith 2.

³³ Silver coins, see Appendix I.

Someone asked from Imam Abu Abdullah^{asws} that (if) a person buys a servant and keeps her in order to get a better price, would he need to pay Zakat? The Imam^{asws} replied: 'upon selling her, he should wait for a year and only then pay Zakat on the amount which he had kept for a year.'³⁵

A narrator asked our Imam^{asws}: 'I store olive oil and its extracts for the intention of trading them later on, but sometimes I cannot sell my products for over one to two years. Do I need to pay Zakat on them?' Imam^{asws} replied: 'If you want to earn profit from them then you need to pay Zakat but if you are not selling them because of some constraint then there is nothing on it. You do not need to pay until you convert them into gold or silver (coins) then you need to pay only that year's Zakat in which these were sold'³⁶.

Is Zakat Payable on Animals?

Someone enquired from Imam Abu Abdullah^{asws} whether Zakat is payable on a mule, and the Imam^{asws} replied: 'No, it is not.' They asked then: 'What's the reason why it is payable on a she-horse but not on a mule?' The Imam^{asws} replied: 'A mule will not reproduce, whereas a she-horse will give birth to a pony. Similarly, there is nothing on the male animals.' The person asked: 'Is there anything on donkeys?' The Imam^{asws} replied that there is nothing on donkeys. They asked about horses and camels which are used for transportation, and the Imam^{asws} replied: 'there is nothing on them either, nor on those animals which are raised at home. Zakat will be on those which graze in the wilderness and the owner would not spend anything on them, all others than these are exempt from Zakat.'

Is Zakat Payable on Gold/Silver Ornaments?

(Our 6th) Imam^{asws} was asked regarding the Zakat on ornaments, and the Imam^{asws} replied: 'there is nothing on jewellery even if it reaches in thousands (in worth)³⁷.'

It is also narrated from Imam Mohammed Baqir^{asws} (5th Imam^{asws}) that there is no Zakat on expensive stones regardless of their quantity/worth.³⁸

Someone told Hazrat Imam Abu Abdullah^{asws} that their brother Yousef is head of a tribe and has collected a lot of wealth and has converted his valuables into ornaments in order to avoid Zakat, and asked whether he still needs to

³⁴ Al Kafi, vol, 3, chapter 9, hadith 2.

³⁵ Al Kafi, vol, 3, chapter 16, hadith 5.

³⁶ Al Kafi, vol, 3, chapter 14, hadith 7.

³⁷ Al Kafi, vol, 3, chapter 4, hadith 2.

³⁸ Al Kafi, vol, 3, chapter 10, hadith 10.

pay Zakat. The Imam^{asws} replied: 'no, there is no Zakat on ornaments but he is going to face more harm through avoiding Zakat on what he has saved, though not paying Zakat, because of his fear of losing some of his wealth.'

Zakat on Valuables of Orphans, Children and Mentally Retarded?

Imam Abu Abdullah^{asws} said: 'There is nothing on those funds which belong to an orphan and are kept as deposit, unless you trade them then it is up to you to pay Zakat on profit but the gain will be given to the orphan³⁹.'

Someone asked from Imam Abu Abdullah^{asws} when Zakat will be obligatory on their young brothers. The Imam^{asws} replied it is when Salat becomes obligatory⁴⁰.

Someone asked regarding the Zakat on a mentally retarded woman in their family, and the Imam^{asws} replied: 'only if her valuables are used in trading, otherwise there is nothing on her⁴¹.'

Is Zakat Payable on that which remains with one for a year and is more than a minimum Quantity?

Imam Abu Abdullah^{asws} said: 'There is no Zakat on vegetables and fruits like melon and water-melon, unless you possess them for a year⁴².' Upon asking from Imam Mohammed Baqir^{asws}, regarding the Zakat on vegetables when they are sold for a handsome amount, the Imam^{asws} replied: 'There is no Zakat on them until the end of the year (Zakat on savings)⁴³.'

Someone asked from Abu Abdullah^{asws}: 'Is Zakat payable on green eatables? The Imam^{asws} asked: 'What are they?' They replied that they meant foods such as sugar cane, melon, etc. The Imam^{asws} replied: 'No there is nothing on them unless these are sold.' These would be considered similar to those funds which one would keep for a whole year, he would then need to pay 'Sadqa' (Zakat Fitra). I then asked if Zakat were payable on trees which one would grow, Imam^{asws} replied, 'no', I asked on trees' worth? The Imam^{asws} said: 'Yes, but after one year.'

Someone asked from Imam Mohammed Baqir^{asws}: 'What would you say regarding someone who would hide away his savings for a year but could not

³⁹ Al Kafi, vol, 3, chapter 23, hadith 1.

⁴⁰ Al Kafi, vol, 3, chapter 23, hadith 17.

⁴¹ Al Kafi, vol, 3, chapter 24, hadith 2.

⁴² Al Kafi, vol, 3, chapter 10, hadith 4.

⁴³ Al Kafi, vol, 3, chapter 6, hadith 2.

find/collect them after a year from the place of the deposit and three years would lapse until he would see them again? How shall he pay Zakat when he gets all of them back in their original value after three years?' The Imam^{asws} replied: 'He should pay for one year's Zakat, as he had access to his funds during three years, as his monies were hidden away⁴⁴.' In another tradition, Imam Abu Abdullah^{asws} instructed to pay Zakat for one year on the funds, which were hidden away and discovered after five years⁴⁵.

Similarly, Imam Abu Abdullah^{asws} said: 'There is no Zakat on someone's funds which he lent out, and if the debtor takes longer to return them and creditor would not have means to recover them, the Zakat will not be due until funds are in the possession of the creditor.'⁴⁶ Two people asked from Imam Abu Abdullah^{asws}, about the Zakat on a person who has funds for a year but also is in debt with the same or a higher amount. The Imam^{asws} replied: 'He should pay Zakat on what he has in his hands.'⁴⁷

In another hadith from Imam Abu Abdullah^{asws}, it is narrated that if you look after someone's funds without making use of them then there is no Zakat but if you make use of them then Zakat is payable.⁴⁸

How to Determine When to Pay Zakat?

Someone asked Imam Abu Abdullah^{asws} regarding the payment of Zakat, and the Imam^{asws} replied: 'Choose a month of the year with the intention that you will pay Zakat in the same month every year. When that month comes, see what you have in your hands, pay Zakat on that amount and similarly pay Zakat after one year in the same month but do not delay it beyond this time.'⁴⁹

Someone told Imam Abu Abdullah^{asws} that sometimes they would hold back part of the due Zakat with the fear that someone may turn up and ask for help. The Imam^{asws} replied: 'Upon the completion of the year, take out Zakat from your savings and keep it separate from your other funds, then give it to whoever you like.' The narrator asked: 'Shall I write it down?' The Imam^{asws} replied: 'There is no harm in doing so.'⁵⁰

Upon asking from Imam Abu Abdullah^{asws} regarding a person who has saved funds, and whether he should pay Zakat after 6 months, the Imam^{asws} replied: 'No, unless he has them until the end of the year and Zakat become payable on his funds. It is not permissible for anyone to offer his prayers before the

⁴⁴ Al Kafi, vol, 3, chapter 11, hadith 1.

⁴⁵ Al Kafi, vol, 3, chapter 11, hadith 2.

⁴⁶ Al Kafi, vol, 3, chapter 11, hadith 3.

⁴⁷ Al Kafi, vol, 3, chapter 11, hadith 13.

⁴⁸ Al Kafi, vol, 3, chapter 11, hadith 10.

⁴⁹ Al Kafi, vol, 3, chapter 12, hadith 1.

⁵⁰ Al Kafi, vol, 3, chapter 12, hadith 3.

due time or to fast before the month of Ramadhan. Although lapse acts can be settled, later on, but obligation is only payable at its due time.’⁵¹

Someone asked from Imam Abu Abdullah^{asws} whether a person, who had funds but spent it before the end of year (his Zakat year), would owe Zakat. The Imam^{asws} replied: ‘no.’⁵² In another hadith, some asked from Imam Abu Abdullah^{asws} whether a person, who had 99 Dirhams⁵³ for 11 months and collected one more, would need to pay Zakat. The Imam^{asws} replied: ‘No, unless he would have 200 Dirhams for one complete year, he would not need to pay Zakat even if he had 150 Dirhams and he get 50 more before the end of the year. Thus there will be no Zakat until he has 200 Dirhams for one year.’⁵⁴

What is the Minimum and the Maximum Amount of Zakat?

Imam Abu Abdullah^{asws} said: ‘one should not be given less than 5 Dirhams in Zakat. Allah^{azwj} has put a lower bound of 5 Dirhams on Zakat, therefore do not give less than that but there is no upper bound in paying Zakat.’ In another tradition, the Imam^{asws} said: ‘Give away Zakat as much as you like in order to make a poor fellow better off’.⁵⁵

Orders Regarding Government Tax?

Imam Abu Abdullah^{asws} said: ‘Some companions of my father^{asws} came and asked how to deal with the tax that is collected by the ruler (government) and it is not known if it is given to the deserving person. The Imam^{asws} replied: ‘Count that amount in the Zakat.’ I^{asws} asked with concern that if people would know about this rule than no one will pay Zakat, and my father^{asws} said: ‘Allah^{azwj} likes if ‘Truth’ is made known to others’.⁵⁶

Someone asked from Abu Abdullah^{asws}, regarding the compulsory tax deduction of 10% (by the ruler), whether to consider that part of Zakat. The Imam^{asws} replied: ‘It’s up to you.’⁵⁷

Someone asked the Imam^{asws} regarding the Zakat, and the Imam^{asws} replied: ‘All that is collected by Bani Umayyad from you, keep counting it, and try your best to avoid giving them (Zakat/tax), as you will not have any funds left if you try to give away (Zakat) again.’

⁵¹ Al Kafi, vol, 3, chapter 12, hadith 8.

⁵² Al Kafi, vol, 3, chapter 14, hadith 2.

⁵³ See Appendix I.

⁵⁴ Al Kafi, vol, 3, chapter 14, hadith 3.

⁵⁵ Al Kafi, vol, 3, chapter 30, hadith 1-2.

⁵⁶ Al Kafi, vol, 3, chapter 25, hadith 1.

⁵⁷ Al Kafi, vol, 3, chapter 25, hadith 2.

Orders Regarding Fitra Zakat?

Imam^{asws} said: 'Fitra is compulsory on everyone in your house, including slaves, and it is better to pay it (out to poor people) before Eid prayers than paying it afterwards, and it is equivalent to circa 2.5-3.0 Kg of wheat, dried dates or dried grapes.' Imam^{asws} said: 'It is always better to pay it in dried dates as compared with others, as recipients would eat it upon getting it.' When Divine commands regarding Zakat came then people were generally poor and there was only 'Fitra Zakat' available for the improvised ones.

Appendix I

NISAB (<http://www.norwich.ac/zakat/zakatfaqs.html#Livestock>)

Minimum amount of savings on which zakat is to be paid is 200 dirhams. On 200 dirhams 5 dirhams is zakat. If the amount is less than 200 dirham's than it is exempted from zakat

1 dirham is equal to 3 grams of silver. As per today (28th December 2014) the rate of silver is approximately £330.00 per kilograms



So per gram = $290 \times 1/1000 = \text{£}00.33$

Therefore 1 dirham which is of 3 grams is $\text{£}00.33 \times 3 = \text{£}00.99$

$\text{£}00.99 \times 200 = \text{£}198.00$

As per today on £198.00 of savings 5 dirhams ($\text{£}00.99 \times 5 = \text{£}4.95$) is to be paid as zakat